

*curv M H Gill*

# BOSTON RECORDER.

MARTIN MOORE, AND ERASMS D. MOORE, EDITORS.  
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## Religious.

FOR THE BOSTON RECORDER.

### THE LAW OF GOD.—NO. 3.

The Lord Jesus Christ, in a summary exposition of the law, said, " Thou shall love thy Lord God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." In consequence of our NEW ARRANGEMENT, we shall on and after MONDAY next, offer the whole of THE LAW OF GODS,

### AT A LIBRARY IN DISCOUNT

from our present prices, as we have determined to *remove* of

### LAWLESSNESS—IMPORTATION

This will offer a rare opportunity for

CHRISTIAN & NEW GENTS' GIFTS, as our agents of

Shaw's, Silks, Dress Goods, Cloth Goods, Fancy

Articles, Honery, Cravats, &c.

&c. of Goods

of every kind, at prices all will be

GEO. W. WARREN, & CO.

Opposite Washington Street, Boston.

Opposite the Marlboro' Hotel.

Dec. 21.

RECARPETING,

FURNITURE, CLOTHES,

MATTRESS,

Y. SILVER, would inform his friends and the public in general that he may be found at the stand,

95 BLACKSTONE STREET,

New Haven Square,

PHARMACEUTICALS—CARPENTER—CUTLERS—FURNITURE—MATTRESS—LOOKING GLASS and CLOCKS, &c., which are now to be had in this paper can be purchased at any other store in the city or factories in the State, purchased with the best materials to give him a call before purchasing elsewhere.

Those who make use of CURLLED HAIR, will find it there, and a supply of various kinds also.

LOWEST RATES.

(F. 15.)

30 May 11.

CARPETING,

AND CLOTHES.

CHAMBERS over 313, 315, 317 and 319 WASHINGTON St.,

In the New Block, between West & Winter Streets.

For the first time, we have been enabled to inform his

part, that his former business, which he has just received,

BRUSSELS CARPETING.

RIGHT HANES have just been opened, imported via New York, many articles of clothing, which have never before been offered in this market— $\frac{1}{2}$  per cent. discount for the cost of import, will be given.

81.00 PER YARD.

FINE AND SUPERFINE AND THREE PLT KIDDERMINSTER.

PLY patterns of beauty of color, and brilliant colors, have never been equalled in price, 18 pieces, all used in great, bought at Auction. Price 50 & 54 cents.

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### CONGREGATIONALISM.

We are no sticklers for modes and forms. They are the claimed property of sectarian bigots; and, so far as we are concerned, they are cheerfully relinquished to the "care and keeping" of their special claimants. Every man has his preferences. These spring from education, from natural temperament, or peculiar circumstances. It is useless to quarrel with them. They are not to be *battled* down, more than a thousand other prejudices, which yield only to time, and increased light, and love. There is a beautiful simplicity in Congregationalism—a scriptural authority and gentleness—a noble magnanimity and force—and withal, so perfect an adaptability to the civil institutions of our country, that we cannot doubt its ultimate ascendancy over every other form of church government, however lauded or sustained by great men and wise. It is even now the glory of this land, and will one day become the glory of all lands. It is the very embodiment of Christianity itself—Humble in its mien, meek in its spirit, paternal in its counsels, and impartial in the distribution of its blessings, to the rich and the poor, the high and the low, the mighty and the feeble, it bears along with it irresistible evidence of its high origin, and final triumph. It commands to itself every man's conscience before God. If there be objections rising against it in any mind, they are the offspring of ignorance or prejudice, and will vanish away before sober reflection and increasing intelligence. All the partialities cherished for our Republican institutions, for the liberties and rights guaranteed to us as citizens by an admirable form of government, are naturally arrayed on the side of Congregationalism, from which these civil immunities have flowed to meet us, as water from its fountain. It is not to be questioned, therefore, that sooner or later, if prudent measures are adopted and persevered in, this form of Christianity will have the precedence of every other, and become the instrument of the noblest achievements over the ungodliness of muted pretences, and infidel heresies.

The question arises—what measures are prudent and wise? by what means, may an end confessedly fair, be most readily and effectually secured? On this point, there can hardly fail to be diversities of opinion, when it is attempted to enter into details. But in regard to general principles, little diversity will probably arise. Congregationalists may differ in judgment as to the expediency of resorting to the common sectarian measures for building up a party—they may not agree as to the propriety of withdrawing fellowship from other denominations of evangelical believers, of deluging the land with books, and tracts, and newspapers, devoted to discussions of Congregational doctrines, principles and usages, of sending abroad missionaries with special instructions to labor only Congregational societies, and form Congregational churches, and exert Congregational influence in all their intercourse with men, and of imposing theirшибols on every man who proposes to unite with them in the enlargement of Christ's kingdom. But in this, they will all agree—to stand aloof from every party organization—to occupy the broad ground of our common Christianity, and to let the world see that we are not of the world, and that the world is not of us.

**EPISCOPALIANISM.**

While we wish for no strife with our brethren of any denomination, and were it possible, would live peacefully with all men, it is clearly our duty, as watchmen on the walls of Zion, to blow the trumpet when danger arises from any quarter, and put upon their guard, those who are pledged to contend earnestly for the faith. Many of our Episcopal brethren are greatly to be beloved, for Jesus' sake. They hold firmly the cardinal doctrines of the Gospel. They have imbibed much of the spirit of Christ. They love to sit at his feet, and learn of Him, and emulate his blessed example of meekness, tenderness, and beneficence. We love them. We honor them. We have no contention with them.

**RIGHT OF PETITION.**

This great and greatly agitated question, may now be regarded as virtually settled. The 21st rule, which excludes abolition petitions, finds few friends, and these few make but a feeble defence. Members from the South, even, are coming to the rescue, and offering able speeches in defense of the right of the people to petition Congress on all matters of grievance, *Slavery not excepted*. The committee to whom was referred the revision of the rules of the House, Mr. Wise being Chairman, have reported in favor of striking out the *odious rule*, and this part of the report will be sustained. The whole history of this controversy, resulting as it is, has, is instructive.

It illustrates the supremacy of truth over error, the question of debate what it may, Right and wrong, liberty and oppression, have contended hereover, and the result is what it always will be in such a struggle. One point is gained, and from a little the whole may be inferred. The Pope may apply the gird to the slaves who crawl at his feet; the Bishop may apply it to the laity of his church, but slavery cannot apply it to liberty. Freedom has a spirit which southern edicts cannot subdue, a mouth which cannot muzzle, and the "body guard" of the peculiar institution will probably abandon as hopeless, the weak attempt to frighten free men into silence, by "galvanic starts, and thundering intonations."

In the repeat of the 21st rule, we reap the fruit of perseverance. This triumph of justice over the lust of power, has not been achieved by a single effort; it has been a work of time and patience, and the points which are yet to be gained will be contested as strongly as the "right of petition" has been; and will yield only to the unremitting application of truth, and of cool and sound reasoning. We are told often that Southern men really wish to be rid of slavery, but know not what to do with it. If this be true, it is the exception, not the rule.

When Mr. Beardsey of New York, said in the House, that "he presumed that were the South now free, no southern man would wish to see Slavery introduced there," Mr. Black of Georgia replied, as reported for the N. Y. Evangelist, that "he could assure the gentleman he was wholly mistaken; his (Mr. B.'s) constituents, did not regard slavery as an evil at all, but quite the contrary." We are not to suppose then, that the South are just ready to give up the whole question of Slavery, because they have yielded the right of petition.

They hope that receiving petitions, and laying them on the table, will be quiet discussion, and make peace. This is a vain hope. There might as soon be a compromise between Christ and Belial, as between slavery and liberty, oppression and religion, a deliverance war upon human rights, and the Gospel that enjoins impartial love to man. Things so opposite in their whole nature and tendencies can never agree; they cannot walk together; they cannot long live under the same constitution; they cannot stand without the liveliest satisfaction and triumph, the complete success of the moral experiment, which has transformed hundreds of thousands of degraded persons, else into a free and happy multitude.

Dr. Potts in his next letter, says it is not his purpose to retard the discussion, by insisting upon the merely technical question, who shall, by the law of fence, commence it. He says, "I will commence it," but adds, "I mean to hold you strictly to their propositions you have thrown out as a defense, and to keep you to them, and the law of fence, commence it." The "affair" is well known, and the "odious attack" has been fully exposed. Were Jamaica never to raise to export another hoghead of sugar, no good man could contemplate without the liveliest satisfaction and triumph, the complete success of the moral experiment, which has transformed hundreds of thousands of degraded persons, else into a free and happy multitude.

We hope Mr. Phillips's book will be in our market soon. It furnishes new confirmation of

responsibility? It is not to be believed that the occurrence of such a disparity of appointments to public office is accidental—not can we believe that the men holding the appointing power, are prompted by motives of denominational preference, to select candidates for important offices so exclusively from a single sect. "The land of Job" is in the matter, beyond reasonable doubt. The recent developments of the all-grasping spirit of Episcopalianism warrant the assurance, that there is design and intrigue among the leading men of the order, to possess themselves of the influence connected with official civil station, for the establishment of their arrogant claims to the sole dignity of religious teachers. The "charity that hopeth all things" requires other construction of the fact, in the light of all attending circumstances. It is a lamentable conclusion—but not to be fairly avoided.

The affinities between Episcopalianism in the church and arbitrary Government in the State, are many and strong. "No Bishop, no king," said the tyrant James. The king supports the bishop, and the bishop in return supports the king. And both united, they are able to oppress the mass of the people at their pleasure, extorting from them, as in England, every thing beyond the pittance necessary to the sustenance of life. The civil as well as ecclesiastical liberties of any country are put in jeopardy, when bishops rule the church. They exert power with the earnestness of the daughters of the house-lease; and as fast as they gain it, they convert it to the purpose of augmenting their revenues, depressing the spirit of independence, and generating a low and debasing servility of deportment. So our fathers of the Revolution learned. Who were they that most earnestly sustained the straightforward claims of Great Britain on her infant colonies, and depreciated the separation contemplated by the patriots of that period? We know not that they took this ground with unworthy motives, nor that they had not the right to judge for themselves of their duty, and act accordingly. It is only the *fact* with which we are concerned. The great body of the Episcopal clergy were opposed to the separation of the colonies, and deplored the separation contemplated by the patriots of that period? We know not that they took this ground with unworthy motives, nor that they had not the right to judge for themselves of their duty, and act accordingly. It is only the *fact* with which we are concerned. The great body of the Episcopal clergy were opposed to the separation of the colonies, and deplored the separation contemplated by the patriots of that period? 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"munity." Well it may. The Romanists hate the light because their deeds are evil. Let us pray for the downfall of Antichrist, let to God from every Protestant congregation, on every Lord's day.

## The Editors' Table.

**PLENTY OF THE BIBLE.** By S. W. COZZENS, Pastor of the First Evangelical Church in Milton.

This work is already known to the American public, having passed its second edition. Besides the well known reputation of Gauseen, the fact that Mr. Kirk has devoted it to the labor of translation, speaks well for its fidelity to the truth. It is gratifying to know that such a book is demanded, and extensively read. There is prevalent among us, an infatuated longing that seeks first of all, and by many devices, to usurp precedence in the inspiration of the Scriptures—further the assiant comes to his task in disguise, affecting a pious regard for parts of the Bible, while he rejects other portions. Never had inspiration worse foes to contend with, than no name will be more surely blotted from the book of life than theirs. Infidelity can bring down ruin only upon itself, and it does this by every effort to obscure the inspiration of a single chapter or verse of Revelation. "Whoever writes of the Bible may have been," say our author, "and whatever their circumstances, their impressions or their understanding of the book, they have all written with a faithful, unprejudiced hand, on the same scroll, under the dictation of the same master. Such is the origin of the Bible. It is the word of Moses, of Paul, but it is the word of God, and the word of God." These are vital truths, and they find an ample defence in the work of Mr. Gauseen.

**MEMOIR OF MRS. SARAH LOUISA TAYLOR.** By L. JONES, *Fourth Edition.* Published by John S. Taylor & Co., New York; Boston; Gould, Kendall & Lincoln.

This may justly be styled the age of Memoirs.

The last quarter of a century has furnished more books of this description, than any previous century of the Christian era. The Memoir now before us adds one more to this class of writings. The maiden name of Mrs. Taylor was Fowle. She was born at East Ham-don, Conn. January 18, 1809. She early removed to Colchester, and was educated principally at Bacon Academy, in that place. She taught school some years in the city of New York. On the 7th April, 1832, she was married to Mr. John S. Taylor, of New York city, and died August 2, 1834. Her son of religious anxiety was very protracted, and her piety was deep-rooted. In her last moments she said, "The everlasting principles of my Redeemer are underneath me. Though I walk through the valley of the shadow of death, I will fear no evil; thou art with me; thy rod and thy staff comfort me."

No Christian can read this book without being instructed and comforted. The writer of this Memoir has done the church of God good service by delineating the character of Mr. Taylor. His style is perspicuous and his reflections are just.

**A VOICE FROM ANTIQUITY.** A book of sixty-nine pages, by D. Aubigne, author of "History of the Reformation." Sold by Saxon & Pearce, 14-18 Washington street.

He who would know the worth of this book, must read it through. It purports to be a voice

from antiquity to the men of the nineteenth century, and travels rapidly over many hundred years, glancing at prominent points in the history of the martyrs, and the conflicts of the Bible with Popery. It is unique in its style, and not very clear in its design at the outset, but will be read with interest.

**THE BIBLE, OR THE CHURCH.** A Discourse delivered by George E. Ellis, pastor of the Harrow Church, Charlottetown. Published by James Monroe & Co.

This is one of many recent publications that have been issued from the press, in consequence of the agitation of the great question of the "divine right" of the Episcopal Church. The writer has taken hold of the subject with a giant's grasp. He has shown that neither the Church, nor tradition is the rule of faith. "The Bible, the Only Bible, is the religion of Protestants."

**NEW ENGLAND SUNDAY SCHOOL MINISTER.** A collection of Moral and Domestic Subjects for Sabbath School Families and social meetings. Published and sold by John Putnam, No. 81 Cornhill.

The music is adapted to the purpose for which the book was intended. The Hymns are judiciously selected, and will aid in this part of devotional exercises. The price is such as to bring it within the reach of all.

**REV. MR. BOARDMAN'S LECTURE ON Apostolic Succession.**

This is the first of a course of lectures to be delivered in the Tenth Presbyterian Church in Philadelphia, on the exciting topic of day—the exclusive claim of the Episcopacy Church. The lecture is written in a clear, energetic style, and cannot fail to be read with profit. We hope that it will present a wide circulation.

**W.** DONATION VISIT IN WEST DRACUT.—The Christians afternoon of yesterday, ladies and gentlemen in the West parish of Dracut met at the house of their much respected and beloved Pastor, the Rev. Joseph Merritt, to express their thanks for his long and useful services, and to interchange friendly salutations, but by presenting him with some solid testimonies of their grateful appreciation of his pastoral labors. It was very interesting to behold a hundred or more individuals offering their gifts in cheering the heart of their pastor with love and admiration. The value of the presents was not great, nor the number present large, yet, considering the population of the parish, and their means, much credit was reflected upon those who took so lively an interest in the temporal welfare of their spiritual guide and friend. This evidence of confidence and attachment to the cause of his people to their Pastor, it is trusted, will encourage him in his faithful efforts for their good.—Comm.

**BIELE SERVITUDE.**—A thanksgiving sermon, by Rev. C. Barnard of Lowell. The author has written in a very kind spirit, and given a fair view of that servitude which the Bible allows and regulated. His inference, or suggestion, that it might be better to seek the reformation of Slavery, rather than its abolition, strikes us as rather behind the times. Total abstinence, has been found a more excellent way, not only in respect to intemperance, but every other sin.

FOR THE BOSTON RECORDER.

**PUBLIC PRAYER FOR SEAMEN.**

Editor:—How it is that in nearly all our churches, the *seafaring men* are scarcely ever remembered, although they are exposed to greater dangers and temptations than most of our fellow men?

I wish through the columns of your useful paper, to call the attention of the pastors of the churches to this subject, believing that nothing more need be said, except that it would seem to be the duty of all, both pastors and professors, not only on the Sabbath, but each day of the week, to remember at the throne of grace the men who "go down to the sea in ships," and are exposed to such manifold dangers.

A FRIEND TO SEAMEN.

## FOR THE BOSTON RECORDER.

DONATION VISIT

TO REV. SAMUEL W. COZZENS, PASTOR OF THE FIRST EVANGELICAL CHURCH IN MILTON.

**SALEM ST. CHURCH.**—This church was organized in 1827, and since that time, 885 persons have been added to it. Its location is important for that section of the city, and we hope the divine blessing will continue to rest upon it. Since the dismissal of Rev. Mr. Towne, the pulpit has been supplied by Rev. E. Beecher, D. D.

**INSTALLATION.**—Dec. 30, 1843, installed as Pastor of the Second Congregational Church in Granary Burying-R. L. L. LANGSTROTH, Deceased; Introductory Prayer by Rev. Mr. Harris, of Conway; Sermon by Rev. Leonard Bacon, D. D., of New Haven; Installing Prayer by Rev. Mr. Packard, of Shruburne; Charge to the Pastor and Address to the People by Rev. Mr. Clegg, of Sunderland; Concluding Prayer by Rev. Mr. Merrill, of Montague; Benediction by the Pastor.—Comm.

## CONGRESS.

There has been a debate of some interest in the Senate during the last week, which was occasioned by a resolution submitted by Mr. Allen, a Senator from Ohio, calling on the President for copies of instructions given to our Minister in London relating to the title and occupation of Oregon. Mr. Allen was, we believe, the only Senator who voted against the Webster and Ashburton Treaty, and he seems to be as full of war as ever. Happily for the country, however, we have but few such men in the Senate of the United States. We have not room to spare for Mr. Allen's speech, but we reply to him by Mr. Archer, a Senator from Virginia. Our reader will be gratified to learn that a special Minister has been sent to the Oregon Territory, to enter into a negotiation with our government respecting the Oregon Territory.

We trust, and confidently believe, that this negotiation will be attended with as happy results as that recently concluded by Webster and Ashton.

Mr. Archer said, when the subject was before the Senate the other day, he had stated that he was not unwilling that this resolution should receive the sanction of the house, though at the same time he did not desire the present prostration of the supporters of the Senate.

That may justly be styled the age of Me-mories. The last quarter of a century has furnished more books of this description, than any previous century of the Christian era. The Memoir now before us adds one more to this class of writings. The maiden name of Mrs. Taylor was Fowle. She was born at East Ham-don, Conn. January 18, 1809. She early removed to Colchester, and was educated principally at Bacon Academy, in that place. She taught school some years in the city of New York. On the 7th April, 1832, she was married to Mr. John S. Taylor, of New York city, and died August 2, 1834. Her son of religious anxiety was very protracted, and her piety was deep-rooted. In her last moments she said, "The everlasting principles of my Redeemer are underneath me. Though I walk through the valley of the shadow of death, I will fear no evil; thou art with me; thy rod and thy staff comfort me."

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**WHO BEATS THIS?**—Four hogs, all of one pig, have been killed in Sandbottom, Dorsetshire, England, as follows: At Capt. Chase Perkins, 52/-; at Mr. Major Zebulon Sims 4/- and 16/- making 56/- and averaging 14/- pounds each.

A GOOD WOMAN.—While the Marquis of Waterford, well known in the country for his hunting lances and knocking down Waterfowl, continues his wild and vicious sports, he has no more charge upon the people, and to prescribe for the post office department a more rigid system of economy.

MASSACHUSETTS BY A DIRECT INTEREST IN THE WORKS OF HUMPHREY.—The bill, which was introduced into the Legislature by Mr. Smith, of Gloucester, also Mr. Thurston E. Phelps, of Gloucester, to prohibit the sale of any part of the property of Humphrey, the well-known swindler, to any person.

REPUTATION NEEDS NO MERCY FROM GOR- BRIGGS.—His language on this subject, will receive a hearty response from the people of Massachusetts.

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## Poetry.

It is known to the Christian public that Hon. L. Wheaton, of Norton, has founded a Female Seminary that has been eminently blessed of God. This institution has been especially visited by religious persons of divine grace. Many of the young women who have been educated at this Seminary, have been taught of God. We cordially recommend this Seminary to parents who have daughters that they wish to send from home to educate.

FAREWELL ADDRESS  
At Wheaton Female Seminary.

BY A MEMBER OF THE GRADUATING CLASS.

And we must go—  
Be "what we've done"—little or much we go—  
The hours are numbered we could wish yet slow,  
The note of warning comes with solemn knell,  
That we must see but scenes a long farewell.

We mourn, yet joy—joy that our feet were led  
Through these consecrated walls to bide.  
Aye—we would ever bless the day whose light  
Saw the foundation-stone of this our dwelling.

Long shall the name it bears speak the good deed  
Of one who sowed in tears—his own hopes crushed.

But now he is in the dust—a dragon tamed,  
Takes her earthly form, and loves her.

For others' good—planted upon this soil  
Seed, which has long since yielded happy fruits.

Rejoice!—more—more—the next day  
Our love and mutual, find a home—

(Not in this room, nor in this dear firm,  
To listen to our lays)—but there art near,

And soon we hope to hear thy voice once more.

To sacred temples, where each closing year  
We meet to sing the hymns of love and awe.

For those who leave us, return no more.

Long we've looked forward to this solemn day  
With trembling hope, but never failing fear.

Let us now bid adieu to all that's dead.

For long the cross has lingered 'neath thy bough,  
And man would dim the eyes of heaven.

Would quench the fires of the soul—but no;

No! gone as yet—not all thy quivering lip,

Once more shall speak, thy friend's hand to us.

Extended, as if to give the last, final seal.

And may we heed it well—catching each word

As if a message from the opening tomb—

Revered Sire, farewell—perhaps we soon

Shall follow thee, even go before.

So we go—

Others who guard our newest interests.

Honored Friends—whose constant watch and care

Is ample proof that we are not forgot,

God help you! your presence here,

Fatherly, we hold you precious—round

Upon fine lines familiar to your eye.

By long experience in the care of schools,

With anxious and ye plodded o'er and o'er,

Say—now we're back, than we have found,

And onward still we go—

Let us now follow thought through "off" —

—And if we're ev'ry loyally sumin' gain,

Use we the noblest tools to serve our path

During this youthful march for hidden bane.

We bid our faithful pioneers, Farewell.

And now we welcome all these waiting guests,

Strangers and friends, relatives far and near—

Although our place may seem "to straighten,"

"there's room."

"Union is strength," we wish it in our cause,

Home is strength, we wish it in our homes,

Once more on us who've longed to be away.

Here we have told, we trust not all in vain,

Hope to meet the wishes of your hearts.

Perhaps ye're disappointed;—sure we are,

We have drunk this long, only to "straighten" for more;

We meet with many known and loved—but, list,

Are there no voices missing in the group,

Can we not find friends, and neighbors even,

Who last year thought us lost,

On this glad day with footstep light and free,

With laughing eyes and beaming bright with hope.

What are they now? Entombed among the dead?

Kind citizens, your soul has found a home

For us, during the period now to close.

Our tiny walks in golden sunset hours,

The flowers of our path—our own path,

Have made impressions' deep—

And many deeds of kindness ye have done;

Our daily wants by you have been supplied;

These we'll prize, for ye too have trou'd

For weekly worship on the hill-top,

Partaking freely the same heavenly food.

Acept our hearty gratitude for all;

We never can requite, but be assured

Your name will remain with us engraved.

Respected audience, we may say Farewell.

Scholars, and shall we part? 'Tis ever so;

Long have we travelled, but here, but here,

A few must break away for other scenes—

Ah, blissful school days! ever, gone.

Do any think our best days yet to come?

Alas! they are past; the sunsets of youth,

We little know what of all its glories,

Here we have walked the same well-beaten path,

And though at times our fancy calls it old,

What is old, we find new, we find

A road, which nothing more or stronger can fill.

We hope for happiness, but dare not trust

The future to be brighter than the past.

School-mates! cheer on—we walk no more with you.

But others soon may better fill the space

We leave unoccupied. Remember us—

For we have wisely done—lotus see,

Then ye doon't twist good and ill, nor fail

To do our share well—go on—go on,

Full fondly we are warned, "the nights are dark."

And bid you part, the parting hand,

And bid you dearest school-mates—Farewell.

Now we have learned—Teachers—we could wish

These forels we'd—had who would spare our selves.

The painful task of this last, sad adieu.

But can we say and say, "oh, no—

The last, the last words we'd linger here,

And die we seem to—would we die here?

This anniversary a few years hence—will love,

Placed four where we are now—where future path

Lies ours, thick darkness—but a Hand unseen

Has all along directed, and this day,

For the kind care aye exercised for us,

Words are shadows, and can we express

The gratitude we feel in our depart.

Parents—congratulate!

The bright shades, for her labor here,

Her helpers too, who've tendered as their load,

The last, the last words we'd linger here,

And die we seem to—would we die here?

These bygone days, 'twill be for our neglect

Or, that, regardless of some wits or word,

Or speaking without care we marred the peace

Of others. Oh! that such vain regrets

Were never called—such a better life

Hoping to go with high and happy heart—

We trust you'll hear of each in after years,

"She's doing what she can,"—many those who

Be sole's mid toils, and their path.

Could we bestow a wish for future days,

How often shrinks from giving such a boon

E'er seen to guide the stream of life,

The sturdiest pilot fears not ruffling seas—

—We trust the world, and their work,

Will bring them back to us again.

These services—we could wish

These forels we'd—had who would spare our selves.

The painful task of this last, sad adieu.

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The last, the last words we'd linger here,

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